601 They call each other by terms which signify degrees of kinship on the father's side or by marriage, as father, brother, cousin; others they call companion [compère].

551 572 They never name a person by his name, particularly if he is related. If they are compelled to name him, they say only half of the word. They often adopt the name of someone with whom they have contracted a particular friendship or companionship.

198 They have a jargon or special language (1) which they use in

1. Rom. version: "corrupt language."

dealing with us, and which is Spanish, French, and Carib all mixed up together.

[50] CHAPTER III

Their Religion, or Rather Superstitions

782 [771] It is better to say that the Caribs have no religion, because they do not even know the word for it, nor for prayer, church, or worship. They recognize, however, something in the way of a deity to which they render some duty, not by any love but merely for fear he will do them some harm. At the beginning of every revel or feast, they offer him the first morsels of the banquet. In a corner they put a matoutou (which is a sort of low stool made of rushes like their baskets) for him and place the best cassava they have upon it, along with gourds full of ouicou [a kind of beer], which is their usual drink. They do the same when they clear a wood to make a garden. They believe that this god eats what they offer him. Even though they find it as they left it, they say it is not the same. They believe there are [776] male and female among the gods, who are many. They often consult them, whether for the success of their wars or for the end of their sicknesses. The gods answer them, but here is how: there are 756 787 several of the Caribs, men and women, who are devoted and consecrated to these gods from their early youth, and who alone make them appear and speak to them. They are called boi'é [boye] or boi'ai'ko, and they fast for a long time and abstain from many things.

756 Each boye has his god and sometimes two. These gods are all that
776 these scoundrels want, and inflict sickness or cure whom they will.
787 So when the Caribs want to know the issue of a war or a sickness they call a boye. This masquerader comes at night, carefully puts out all the fires around the hut, and enters with those who called him. The latter have already prepared a matoutou in the middle with the best cassavas and gourds of ouicou. Having entered, he sits down and taking some tobacco, crushes it in his hands, and blows on it while lifting it up with his [517] hands. Immediately the devil arrives and makes as much noise as if a man were jumping in the middle of the place while snapping his fingers and moving them all about. Then he speaks, answering what he is asked, and everyone hears him. If a sick person must die, he says he will die and does nothing for him. But if he is to get well, the boye and the devil (who sometimes appears to the sick person, but merely as a male or female savage) work energetically on the sick part, blowing on it and making believe they are removing palmetto splinters or whatever they imagine is causing the trouble. They also suck the sores and pretend to go outside to vomit the poison. With that the Caribs imagine themselves cured. This fine god, having made his replies, pretends to drink and eat what he is offered, and then, as if he had swallowed everything, shakes the gourds as if they were empty, and retires while stamping the ground and shaking his fingers. Our people find their cassavas which are on the matoutou and their gourds all as full as they were and say that this is different food. They think that it is a great miracle. They then eat and drink it before doing anything else. They say that this god or riosé once killed a man present at these consultations because he let loose a wind which displeased the scoundrel.

Sometimes they call several boyes, each of whom has his god. Then one blames the evil on the other and one hears the find gods argue about this, insult each other, and even, as it seems to the onlookers, fight.

Moreover, the devils even enter into the bodies of men to speak with their mouths. It once happened that a man was called half the night through the mouth of a woman lying in her bed; the woman remembered nothing of this the next day.

756 Several Frenchmen who have been present at these mummeries be-
787 lieve that the devil really comes and speaks and that these are not just tricks on the part of the boyes. Father Raymond being in the hut

756 787 of The Baron, who is one of the chiefs of Dominica, when they called a boye for one of their sick girls [52] and made his devil appear, heard him speak in a very clear voice. He wanted to go in with a burning torch, but the women would not let him enter, and he did not want to insist, since he didn't yet know the language well enough.

The wife of this chief wanted to make one of her daughters a boye, with the help of another boye. But she could not, although the girl was willing and fasted as ordered. The old witch used for an excuse that the girl ate something that she had been forbidden to.

When the sick are cured, they give a feast for the boye, who sometimes also calls his devil to the celebration. The boye and this [302 386] scoundrel, if he is there, blacken the sick person with dye from the genipa tree to conclude the farce.

754 Some people do not call the boyes when they want to speak to the devil. Digging in the earth where they know someone is buried, they extract bones or hair of the dead person, and put them in a gourd which they plug with cotton. The devil speaks to them through these bones or hairs and claims to be the soul of the dead person.

With these bones they even cast various sorts of spells to revenge themselves against their enemies. Some take the left-overs from the meal of their enemy and put them next to these bones of the dead, which, as we have said, bewitches them. Others put in blood from a wound, as it happened with a Carib who came to find Father Raymond at Guadeloupe in order to be baptized. Since it was not possible, however, at the time to instruct him he was sent back. This man, wanting to avenge the death of his brother, entered a hut and stabbed the one he thought to be the murderer of his brother, but who was not. The parents of the wounded man were not able to obtain satisfaction, since the other had made off. They soaked cotton in the blood of their son and put it with some of these bones, and the assailant was overcome by a weakness that caused his death after two years.

776 Father Raymond and his interpreter, upon asking a boye named Sali how his god looked, were told that he was so old that his staff 821 was all shiny from having been carried so long. The boye said that his god was the cause of storms or violent tempests.

During an eclipse of the sun or moon, they say that [53] it is mapoya [maboya] who eats it (we shall relate in the last chapter

824 For their children they make
[624] grotesque dolls out of it[1] which are called mánlira, the same name as the wood. I have taken some of these dolls out from under rocks where they had been hidden by the savages who had been exterminated. The Caribs did not dare to look at these because of superstition. These dolls were just as beautiful as if they had been newly made. I believe this wood sinks to the bottom of water like a stone. [354]

Caribs who come from other islands are also people of this
[101] nation. [310]

2. Religious Beliefs

754 The Caribs explain the causes of all their misfortunes as due to
796 the gods of the boyes [shamans], or due to maboyas [evil spirits], or due to sorcerers. This is because the first are more feared than loved, and the second are hated. They often revenge themselves, sometimes mistakenly and very crudely, on those whom they believe to be the third and who are nothing less than sorcerers. I have seen an old
[25] man who was a little bald and who complained he had been bewitched -- as if people only became bald in this way. [271]

● 756 The boye sings to cause his gods to descend. When the Caribs
796 go to war, or when some are sick, they summon a boye. An offering is prepared and placed at the back of the hut which is always circular. A hammock is hung. The audience lines up along the side. The boye arrives, sometimes accompanied by a second boye, and begins to sing. One of the two boyes throws up tobacco smoke instead of incense, and by this means he causes his false god to descend. I have distinctly heard him when he falls like a sack of flour, but I have not heard the sound people say he makes with his fingers. The boye gives the god the hammock to sit in, and presents him the offering to eat and drink. This spirit of the darkness hates light and orders the fire to be smothered and all the openings through which daylight may pass to be filled, although the ceremony is always done at night. Once I attempted to enter with a fire brand in order to prevent this abomination from occurring, but the women stopped me. Many other times when I was walking around the place I heard a voice like "John in the Vineyard," which made me believe that there was trickery. I decided to find out the real facts and approached the spot without anyone's noticing me.

[1] [i.e., of gayac wood -- Analyst]

wearing my vestment and with the blessed sacrament in my hand. I brought my small ciborium filled with consecrated wafers. I used these wafers for my own communion at the beginning of each day, which I took in secret, for I was alone among them and I dared not say a mass in front of them. When I was close I heard their false goddess fall down on her back -- for since this boye was a woman her god had the form of a woman. She wept, screamed, and had a fit of anger for a quarter of an hour while I was there. The Caribs who heard it as I did were so dismayed that they did not know what to do. I left the scene, God not having inspired me to do more; and I was absolutely certain that this was a true devil and that the boye woman was a true magician. I never attempted to hear nor to write down her song and her devil's pact. After my departure this arrogant spirit in her anger shouted (speaking of me), "Quickly, tie him up quickly for he may escape me! I want to eat his head, his shoulders, his feet, and even his excrement. I want to crush him. I want to reduce him to mush. I want to swallow him." The Caribs, afterwards, often quoted these words to me, imitating the god's fury and laughing about it. [216]

A boye referring to another whom he has made a boye like himself says "I have given him a god." I do not know if the boye gives a a god immediately to the other one, or if upon making his devil appear, he makes a pact with him to give a god to the other man. I have not been curious to know this information. But I well know that they made Charlotte, the daughter of Captain Baron, fast for a long time in order to become a boye. I impeded this proceeding because I knew that she was about to turn Christian. For this reason I ordered a person who was with me to say his beads every day to keep her from becoming a boye. This plan succeeded so completely that neither the boye nor his devil was able to have any power over her. [286]

There is in the belief of the Caribs as much difference between ichéiri [guardian spirit] and maboya as there is among us between God
[782] and the devil. It is unknown among them to offer sacrifices to maboya, although in truth both gods are real devils, and one who sacrifices to ichéiri sacrifices to the devil. The boyes make other people boyes. A person who wishes to become a boye fasts, and afterwards the boye calls

756 forth his false god who gives the new boye a god of his own. If the
776 new boye is a man, his god is a man. If the new boye is a woman, her god is a goddess, or to be more exact a devil who reveals itself or is heard as a woman. They never say that this god is the god of the savages, but rather it is the god of such and such a boye. They
[782] don't know how to pray to him because they don't even have the word for prayer in their language. However, they never have a drinking party without making an offering either because they believe that having called the gods, they will come by this means, or because they believe that the gods multiply their manioc. It is necessary to present them with the first fruits. Finally it could be that they fear them. These gods have numerous offspring and these children have children. These all come to drink the offerings. One of these gods says that he was formerly an Arawak, another says he was from a different nation. Some of them are young and some old, some are men and others women. According to what they say, they cause storms and give evils such as gout which cannot be cured by the ordinary Carib. They give orders to the boyes telling them which herbs to pick to remedy these ills, and these gods are considered by the Caribs to be very powerful. [283]

The following is the boldest deception of the boyes. When they are called to cure some swelling which has developed on the knees or another joint, they suck the spot and draw the evil out by sucking -- that is what they say. Sometimes they spit out stones, tips of arrows or ray tails, etc. The boye invents the story that the god of another boye has shot the arrow into the sick person and caused the affliction. The patient firmly believes this, as do all others who think they have been cured by this means. If they have some nice caracoli ornament they are expected to give it to the boye as a reward for such a crude and stupid invention. [167]

796 When the boye causes his god, or more exactly his devil, to
782 descend, a wicker table loaded with cassava is placed as an offering. This is done when the boye asks for remedies. An offering is also made when the sick person on whom the god has descended is cured by this means. An offering is made to the god because it is believed that he has given health or made the manioc grow. This is a sacrifice or an act of idolatry. [56, 83]

After having lived without any knowledge of God, they die without hope of salvation. It would be better for us to say that they have no religion at all, instead of describing as a cult of divinity all their trifling nonsense, superstitions, or more exactly sacrileges with which they honor all of the demons who seduce them.

However they have some feeling of a God more powerful than all those we will discuss, and they agree with us that he made the sky and resides there. Mr. de Rochefort says they make the following distinction: that the God of France made the sky of France and that the God of the Islands made the sky of the islands. I have talked with several men who share my sentiment that the Caribs do not make this distinction. The Caribs admit freely that god is gifted with such great kindness that he harms no one. Instead of elevating themselves by this knowledge they are indifferent to it, rendering honor and presenting their offerings only to the spirits from whom they hope to gain favors or from whom they fear spells.

It is a general belief that there are two kinds of spirits. Some are good and are called icheíri. The others are bad and are called mapoya or maboya. They believe that among these spirits a difference of sex prevails and that they multiply. They had once been men like themselves and are of diverse nations. When these spirits are called by their boyes [shamans], they sometimes bring their children's children's children with them. They further believe that it is within the power of these spirits or gods to make their manioc increase, and that they can come to help them in their sickness and aid them in their battles. They cause hurricanes and in addition poison and kill whomever they please.

The Caribs have among them certain charlatans who are called boyes, but are called priests, sorcerers, or magicians by Mr. de Rochefort. Since he states that these boyes don't offer any sacrifice and it is the special duty of priests to offer them, it seems to me that he would have better called them ministers like himself.

Most of these boyes, and this is the way they call these sorcerers, are dedicated and consecrated from early youth to this detestable ministry by means of fasts as well as by bloodshed caused by cutting themselves over all the parts of their body with agouti teeth. When one of these boyes wishes to make another man a boye this is the

756 way he does it. After having fasted, the boye makes his god descend
757 into the large common house which is oval with rafters which extend to the ground. It has only one door and no window. At the end of the house there is a matoutou which is a small table made of rushes or of latanier [a kind of palm]. The table is square with a width of a foot to a foot and a half on a side, and has a height of eight to ten inches. On this table the ordinary offering is prepared, which is fresh cassava and ouicou [kind of beer] in new calabashes. The boye calls his god by ordinary ceremonies [such as] singing a song which has a dismal tune. After that he blows a little tobacco smoke and immediately he falls down in the middle of the house like a sack of corn. At this time he [the god] is presented with a cotton hammock which is hung especially for him. Next the offerings on the matoutou table are given to him and the boye begins his speech-making and requests a god for the man he has decided to give one to. This man [the candidate] has also purified himself by very rigorous fasts. This being done the god or devil gives him a god who appears in the shape of a man. But if the boye is a woman he gives her a goddess which appears in the shape of a woman. It is not said among them that there are gods of all the Caribs, but rather that there is a god of such a man or a goddess of such a woman.

As soon as this new boye is consecrated, his personal god tells him a fable in order that his mind may acquire value. Brother Charles, who was at Dominica with Father Raymond [Breton], told me that he had become acquainted with one of these boyes who said he had a god named Yris who was one of the naughtiest among all these false divinities. He once asked him [the boye] where he obtained such a god, and the man replied that his father had had two of them and had left him this one by inheritance and further that his father also had given a goddess to his wife. He added that his god once entered the body of a woman and had carried her several times over the sun without her being blinded by its rays. Here she had seen several beautiful lands bounded by rocks from which bubbled an infinity of very lovely springs. The god had promised her that after her death she would live in these places with him. It is in this fashion that the devil misleads these poor unfortunate people.

755 When they wish to know the outcome of some sickness they call upon a boye, and after having purified and cleaned up the house

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13 (1650-1700)

to be so accurate that they could hit a bough. The girls learned from their mothers how to cook, till the fields, weave cotton, and make hammocks.

Puberty and marriage.—At the age of puberty both sexes fasted for 3 or 4 weeks and had their skins scarified with agouti teeth. This was the time when the girls assumed the aprons and cotton anklets of women. Thereafter they were not allowed to run free but had to remain close to their mothers.

The youths were taught to value courage and endurance and were periodically rubbed with the fat of slaughtered *Arawak* to make them brave. When they had reached the age of becoming warriors they were tested in these qualities. The youth having been seated on a stool in the center of the carbet, his father crushed a bird over his head, scarified his body, and rubbed the cuts with pepper sauce. Then the boy ate the heart of the bird, to give himself courage, and his father beat him. He had to endure this entire ceremony without flinching. When it was over he lay in a hammock and fasted for 3 days. Then he demonstrated his skill in wielding a club and was accepted into the company of the warriors, being given a new name. His father gave a feast in celebration.

Specialization in shamanism began in childhood, when the candidate abstained from several kinds of flesh and underwent rigorous fasts. At puberty he was apprenticed to one of the older shamans, after going through a scarification ceremony comparable to that given to warriors.

The *Carib* youth were supposed to be chaste. Except for prostitutes, contact between young men and young women was tabooed. So was marriage with mothers, sisters, and step-sisters. Cross-cousin marriage was preferred, the sororate also being practiced, but a man was allowed other wives as well. Fathers presented their daughters to the successful warriors at the feast following each raid, and the warriors could also marry the women they had taken captive during the raid. The men with the most wives were considered the most prominent.

Girls often became engaged during childhood and sometimes were brought up by their fiancé's family. The groom usually had to obtain the consent of the prospective bride's parents. There was no ceremony except for an occasional feast, the only time the wife ever ate with her husband. Residence was matrilocal, except in the case of a chief. Each wife lived in a separate hut in her own village, often on a different island. The wives were treated as servants; they dressed and fed their husbands, cleaned and thatched the houses, tilled the fields, and carried all burdens. Their husbands could abandon them without ceremony, in which case the younger children remained with the mother and the older children were divided according to sex. Teknonymy was practiced, and a man had to avoid speaking to his wife's relatives.

Death and burial.—The *Carib* sometimes killed the old and the infirm. They feared the dead and never mentioned their names. When a man

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13 (1650-1700)

775 The good spirits (akamboue) were believed to be invisible, except at night when they took the form of bats. Each *Carib* had one of them as his personal deity (ichieri). From time to time, particularly during feasts, he set an offering for his deity upon a table at the end of his hut; it consisted of manioc bread and the first of his fruits; its purpose was to insure good crops and to safeguard health. There were no idols on the table, as among the *Arawak*, and no ceremony of worship. When a man died it was believed that his ichieri carried the soul of his heart to heaven.

To the evil spirits (maboya) were attributed all disagreeable and frightening occurrences, such as nightmares, sickness, shipwrecks, thunder, hurricanes, earthquakes, and eclipses of the moon (the occasion for an all-night dance). The maboya were invisible, but a bad odor sometimes revealed their presence. Each *Carib* wore a small carved image of a maboya around his neck to frighten off the other maboya.

●756 It was the function of the shamans (boyez) to control the maboya. Each shaman had one of them as his own personal deity which he obtained at the ceremony closing his period of apprenticeship to one of the older shamans. After a fast of 5 months, the youth was brought into the carbet, before a table on which manioc bread, fruit, and oüicou had been placed. The older shaman sang a song to call his own maboya to the carbet and then blew out cigar smoke, tickling the spirit in the nose and further enticing him into the carbet. Immediately the maboya fell into the hut and was seated upon a hammock to receive the food offering. His shaman then asked him for a spirit for the apprentice. This second maboya appeared and harangued the gathering on the power which the new shaman was to have.[22]

Comparable ceremonies took place at frequent intervals to drive away other maboya who had caused evil, to bring revenge upon an enemy, to influence the course of warfare, to prophecy future events, or to cause diseases. These ceremonies were always held at night and in the dark, since the spirits abhorred light. The food offerings, and sometimes also blood, were contributed by the spectators, who sat on stools at the opposite end of the hut, but the shamans appropriated them for their own use after the ceremonies. The maboya appeared in various shapes; often it entered the body of an old woman to give an oracular answer. Sometimes it could be heard eating the food offering, or quarreling with another spirit whom it had accused of causing some evil.

Some shamans kept in their houses the hair or bones of their ancestors, which were supposed to contain maboya. The shamans put them into gourds or wrapped them in cotton; sometimes they made small cotton

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[22] The above account is taken largely from Dutertre (1667–71, vol. 2, pp. 365–366). La Borde (1886, pp. 235–236) states on the contrary, that the apprentice went to the maboya. His body was coated with gum and with feathers so that he could fly, and he was made to take tobacco juice to induce unconsciousness.

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13
(1650-1700)

figures through which the maboya gave oracular answers. There were, 756
however, no household idols or priests, as among the *Arawak*.

The *Carib* often attributed sickness to the influence of sorcerers who 754
had obtained control of maboya. They consulted a shaman to determine the identity of the sorcerer and were usually directed to a woman, from whom no reprisal was to be feared. The woman was made to pick up a shell or a fishbone and to confess that she had administered this in food to cause the disease. She was then tortured and killed.

The shaman was also brought in to effect cures. He worked in the 755
same way as at other séances, setting up a table bearing food offerings and oüicou at one end of the hut and calling his maboya with songs and tobacco smoke. The shaman first asked his maboya whether the disease would be fatal. If so, he abandoned the ceremony and told the patient to prepare for death. If not, the shaman and his maboya approached the patient, touched the part of his body which pained him, sometimes sucking it, and drew out an object—an imaginary poison, thorns, pieces of bone, or splinters of wood and stone. These were supposed to have caused the disease. Then the shaman rubbed the sick person's body with the juice of the *Ginipa* fruit, producing a dark brown color. When the patient had [745]
recovered, he gave a feast for the shaman, at the same time providing food offerings for the latter's maboya.

The *Carib* fasted upon a number of occasions: At puberty; when be- 765
coming a chief, a father, or a warrior; after killing an enemy; and at the death of a close relative. A man might also be asked to fast when a relative was sick, in the hope that it might relieve the pain. A typical schedule of fasting has already been described above (p. 557) in connection with the birth of the first child. The people did not vomit for religious purposes, but only to rid their stomachs of an excess of food.

Women knew of certain herbs, fruits, roots, oils, and gums which they 757
used to cure diseases. For indigestion they prepared an infusion from [778]
the bark of the chipou tree and from the *Lambys* shell; they had another drink made by pounding up the bark of certain trees and vines when the sap was thick. If the indigestion had been caused by eating crabs, they ate as an antidote the flesh of the manatee or tortoise, which caused the body to break out into pimples. Then they treated the latter with the juice of the junipa nut or with sap from the leaves of the balisier tree mixed with the ashes of burned seeds. The former was also used to heal wounds. The wives sucked the poison out of snake bites, applied an infusion to the wound, and also prepared a drink as an antidote. They had another antidote for arrow poisoning. Bathing was used to treat some wounds, sweat baths for others. Sometimes they scarified the body to draw off blood.

8: Taylor E-5 (1930-1937) 1950
ST13 Callinago ST13

they still eat no fish or fowl—unless it be crabs, and these must be female—so long as their children remain feeble and weakly. . . . Otherwise, he said, the children would have stomach-ache, or else bodily deformations resembling the animals that their fathers had eaten.[3]

Further details are given by du Tertre and by La Borde.[4] For a first-born male child, the father's retreat lasted three months; for other births, only five or six days; and during this period, he lived in a separate building and avoided those who were leading a normal life. But for six months after the birth of any child of his, he had to abstain from eating the flesh of certain animals. The mother also fasted for some—du Tertre says forty—days, drinking only warmed water, and eating dry cassava. On no account, says La Borde, must she eat female crabs. The child was bathed immediately after birth; and, so that it should not catch cold if this took place at night, all the men in the carbet got up and went out to bathe also.

When a death occurred:

The children of the deceased or his wife cut their hair in sign of mourning. They *also fast for one or two months.* Father Raymond (Breton) asked them whether this fast helped the dead in any way, and they said: no; but that those who did not fast *would grow old sooner, be unsure of foot* and unable to see fish in the water, and that they would be liable to surprise by their enemies.[5]

Similarly:

When girls begin to have their flowers, they make them *fast for one or two months;* as also the boys, when these attain their adolescence; and they have them scarified with aguti-teeth.[6]

According to La Borde, if a Carib were wounded when away from home, he would send immediately to tell the members of his family, so that these might not, by continuing their normal diet and activities, become the involuntary cause of aggravating his affliction. It may be gathered, moreover, that they were not always disposed to co-operate fully in this matter; for we are told that:

> The kin never, or but very rarely, visit their sick; and married (*du Tertre says:* newly married) people generally do not go at all, because, they say, *there emanates from their body a principle which afflicts the sick person the more.* For this reason, when one of the Baron's sons was sick, neither his brothers nor his sisters nor his father went to see him; *only his mother looked after him, and she kept away from the father.*[7]

We are also told that fasting was a prerequisite for the would-be *bwiri* or shaman, and for candidates for chieftaincy.

[3] *Ju* Rennard, 1929, pp. 59-60.
[4] du Tertre, 1667–71, vol. II, p. 412; La Borde, *in* Hennepin, 1704, pp. 587–591.
[5] Armand de la Paix, *in* Rennard, 1929, pp. 72–73.
[6] *Ibid.*, p. 61. [7] *Ibid.*, p. 72.

8: Taylor E-5 (1930-1937) 1950
ST13 Callinago ST13

These retreats and fasts culminated in a blood-letting ritual which was particularly severe in the case of an adult who had become a father for the first time, or in that of one who had "killed some Arawak." A chicken-hawk was sacrificed by crushing its head against that of the man, who then stood upon a pile of cassava-cakes whose centres only he had eaten during his fast, while his back was scarified with an aguti-tooth lancet until the blood ran down, and then rubbed with a decoction containing tobacco-juice, rocou-leaves (*Bixa orellana*), and the seeds of red-peppers (*Capsicum*) crushed together with the body of the sacrificed bird. Subsequently, he was given the latter's dried heart to eat, and finally had to take a drastic emetic (usually tobacco-juice) which made him "rendre tripes et boudins." After having undergone this ordeal, he had to fast for some days longer—although he might be "fed like a child" with some of his blood-soaked cassavas—while the others got drunk at his expense. Adolescents were treated somewhat more gently; but they too brought their sacrificial bird, and had their backs scarified; after which they had to remain fasting for some further time in their hammocks, and without changing the posture in which their sponsors had placed them, under pain of becoming deformed.[8]

Before attempting to interpret the somewhat complex syndrome of contagious magic implied by the foregoing review of seventeenth-century practices, it will be as well to set forth, in brief, the current forms of dietary and occupational restrictions found among the Dominica remnant of the Island Carib tribes and their more vigorous Central American offshoot, and the occasions for their application.

Blood-letting rituals such as that described above no longer exist, even in legend, among either of these groups.[9] Nor are adolescents or neophytes subjected by them to any special regimen. On the other hand, dietary or occupational restrictions—or both—are required of the new parent of either sex, of the bereaved spouse (particularly in the case of a wife who loses her husband), and of menstruating women. It is perhaps worth noting that, nowadays, those placed on men concern *only* activities, whereas those placed on women concern *mainly* diet.

From the Black Carib of British Honduras, it was learned that:

> Once a woman knows herself to be pregnant . . . both she and her mate must refrain from killing or eating the flesh of certain animals. An informant recounted how his uncle once had killed a snake in his garden, while a woman—not even a "partner"—was pregnant for him; and how, as a result, the child had been still-born, with flat head and nose and small eyes like those of a snake. In another case, it was said that a

[8] Mainly from Breton, 1892, pp. 203-203.

[9] As a personal practice, however, many hunters, in order to have luck in the chase, draw blood from their arms by making a series of close, superficial cuts with a razor-blade.